THE

PACIFIC EXPOSITOR.

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THE SYNOD OF THE PACIFIC AND EDUCATION.

THE RESOLUTION of the Synod of the Pacific to establish a School was the following:

"*Resolved*, That it is deemed expedient that a Grammar School be now established under the supervision and patronage of this Synod, in connection with the Old School Presbyterian Church, which we hope will be the nucleus of a College or University to be organized under the control of this Synod, when the wants of the country require it and the providence of God shall seem to direct it."

There was no objection to the first clause of this resolution. All would have agreed to establish a school of the highest order. The point of separation was the word "hope." The opposition was caused by our venturing to hope that,— if the wants of this country demand and the providence of God indicate,— this school might grow into a college. None of us supposed that for years to come this could be any thing more than a School; none wished that it should ever grow into a college unless the wants of the country require such an institution and Providence shows it should be established. The resistance was then strictly and entirely against our daring to hope that the Old School Presbyterian Church might, at some future time, do what the Methodists, the Congregationalists, the New School Presbyterians, the Episcopalians, the Roman Catholics, the Jews have already attempted,— try to establish a college for the good of California. The reason avowed

on the floor of the Synod was, that we have no right to express such a hope, beeause it will interfere with the operations of another institution founded by persons of another denomination, who are doing what we only wish to have the privilege of hoping to do, if the Great Head of the Church shows us we ought to do it. The resistance of the opposition and their vote did virtually declare, that so far as their efforts can go, we shall not hope ever to have a college in this State. All that we pleaded for in behalf of the Church of our fathers, was simply this,—For the present let us have a school; for the future let us hope to have a college, if God indicates the founding of it as a duty. The reply is,—The school you may have; the hope you shall not express. The officers of the Presbyterian Church declare, that the Church whose leading feature is an educated ministry, the Church which has ever stood in the front of all efforts for liberal learning and public education, whose colleges have been the glory of our country, with alumni adorning its highest offices and filling its patriot graves;—that this Church shall never be permitted to hope for any thing more than a school on this Pacific coast.

The strange feature of the whole thing is, that this was done by persons bearing the name of Presbyterians,—even though numbering only three ministers and a single ruling elder. The opposition was to the regular official action of our Church through its appointed agency. The Board of Education acting in accordance with our general policy, and anxious to do what in it lies, for this rising State, sent out a man of experience to establish here an institution of learning. To this servant of the Board there was no objection made. They received him with kindness, they were willing he should go to work; the wish was expressed that "he would carry out the original purpose of the Board of Education." But in carrying out this purpose how far must he be permitted to go? To take the incipient step and no more. Could it ever be supposed that this Board never anticipated any thing more than a subordinate school? Are the aims and policy of the Presbyterian Church no more comprehensive than this? Their original purpose was to establish a school with the hope it might prove the nucleus of a college. As soon as this design was avowed, it was opposed. The opposition was to the Board in its design for the good of California. It was saying to the Presbyterian Church through their official organ that they shall not come here to do any thing liberal in the cause of education, without merging themselves in the efforts of another denomination. It was declaring to the whole Church that as they were not now in a

position to found a college, they should dismiss every hope of ever doing this, and fall into the wake of those who had got the start of them.

Nor was it mere opposition. It was violent opposition. When the attempt was made in the Presbytery to reiterate the resolutions passed eighteen months ago with the approbation of these persons, we wondered why they were so earnest in opposition to what they then so heartily approved. Their opinions had in the mean while changed. And thorough indeed was the revolution. Nothing could be done for a compromise. This resolution was modified as far as duty permitted, and it was thought all might unite in the expression of a simple hope. The difficulty however still remained. The only common ground possible for us to stand on together, was to be reached by abandoning adherence to our Church in this undertaking. Slowly and reluctantly the conviction was forced on the mind, that at the root of the whole was lying a firm opposition to any undertaking by our Church, in this cause, whether school or college. The leading person, indeed the person in whom the opposition was concentrated, expressed readiness to aid in a school, and professed that with his co-operation it would soon grow into importance; but when we claimed the privilege of hoping it might grow into something more than a school, he declared "he would have nothing good, bad or indifferent to do with it." Another gentleman writes that "the next Synod will promptly recede from this position." Recede from what position? Why from expressing a hope that our branch of the Church may have a college here, if it is required for the good of California. From this position are we to recede? Will the next Synod tear away from us the privilege of hoping for a high educational institution here in the future? Will "the great body of the members of the Presbyterian Church refuse to endorse such a position?" refuse to to say that we do right in hoping for a college, if a college be necessary? Such a sentiment could not have been uttered by a man who was not a stranger to the Presbyterian Church. It has as little of magnanimous liberality and of liberal christianity, as it has of true Presbyterian feeling. It is the breathing of a spirit that is an exotic among the institutions which it arrogates as its own. We have no fear that our Church beyond the mountains will abandon those who have taken the ground which their own instructions indicate. They will wonder that any one bearing their name could so far misunderstand their spirit as to suppose them capable of abandoning the hope of having an institution of learning on the Pacific coast. They would be unworthy

of being called liberal-minded men, did they not bring to this work such a hope.

And has there been, is there now, nothing in the history, growth, and condition of this country to warrant us in cherishing such hope? Is one institution to be forever sufficient for all the wants of all persons and all denominations of christians in California? Is there to be a monopoly of education, and the attempt made to crush those who may venture to hope such monopoly may not exist? Are all persons in Church and State to be compelled to have their children educated in one overgrown institution? In other things than politics there is truth in the words of the sage, "Power is forever stealing from the many to the few." We have no idea of having California laid prostrate, in educational matters, at the feet of any one institution. Colleges are not for teaching directly either politics or religion; yet must a material influence on both these subjects be brought to bear indirectly on the students, no less from the general character of the instructors, than from the nature of the studies pursued. Other influences besides those which are scientific and literary, must operate on youth brought in contact for years with able instructors. The moral sentiments of the teacher are of more importance than even his scholarly attainments. The first thing that should be looked at in one who is to be entrusted with so delicate a duty as moulding the character of youth, is the moral qualifications; his literary acquirements should be secondary. The first inquiry in reference to an educational institution, should be concerning the moral tone and sentiments of its instructors; their proficiency in literature and science is of great though less essential importance. In such institutions, the most powerful influence is hardly that from the lips of the instructor in the lecture-room. More controlling and enduring than this is the silent, unspoken influence which is every day and every hour going forth from the instructor in his intercourse with those whose confidence he possesses, whose known sentiments they insensibly imbibe, and whose example impresses imperceptibly on them its likeness. Hence one class of teachers cannot meet the wishes of all the different classes of the community. The public will claim, and will have the privilege of choice. Systems of moral philosophy and metaphysics may creep into the monopoly institution, that would be viewed by parents of penetration as objectionable in the extreme. The character of a religious denomination is a guarantee for the kind of influence which youth may expect to encounter in an institution under its control. No doubt need exist on the subject. You can know the relation in which

the establishment stands to the general church of Christ, to the community, to the great interests of our common country. A glance at Oberlin and Princeton will show my meaning. There are persons who might be enthusiastic for Oberlin, and would never patronize Princeton; and certain it is, there are in various parts of our common country parents who have every confidence in the sober, conservative influence of Princeton, and would sooner have their sons without an education, than have them with such as they would get at Oberlin.

Moreover, we have no wish to see a state of things here which will make young men liable to such treatment as David Brainerd received at Yale College. The tyranny there shown to that eminent saint, had not a little to do in hurrying forward the establishment of the college at Princeton. Good men then felt to their sorrow, that collegiate power and influence should not be concentrated in any one institution. Presbyterians felt they needed an institution of their own, even though there were in successful operation a Congregational college as worthy as Yale. Such men as Jonathan Edwards and his son in law, the Rev. Aaron Burr, felt they were not acting in hostility to New England, but were aiding the cause of civil and religious liberty, no less than of education in America, by acting as successive presidents of Nassau Hall. We know college faculties well. They have sufficient to harass their spirits and vex their patience; they can lay no claim to infallibility; they have no exemption from the errors and infirmities of human nature. They are as prone to tyranny as other classes of men. They need such checks on their conduct as rival institutions only can supply. Like other men, they are far more conciliating, and will labor more faithfully when they know they have to share the public confidence with worthy rivals. But should the voice of experience be disregarded; should one monopoly institution be forced on this great State; should that college be under Congregational control; or should it be under the control of a miscellaneous Board of Trustees in which, amid a constant war of elements, nothing stable can be relied on in vital points, and no guarantee can be given that even such a man as Parker or Garrison might not be at its head; when this evil has been done and fortified by the growth of years,— what resource will they then have who may wish for their sons a different kind of training? "A prudent man foreseeth the evil and hideth himself."

We profess ourselves of the number of those who go against the undue concentration of power in Church or State. Different religious

denominations and different educational institutions under their control, are necessary for preserving the religious interests of the community, and for guarding what may be called their "State rights" in religious things. I would as soon think of having the State governments of this confederacy laid prostrate at the feet of a central government at Washington, as think of having the interests of education in this State in a like condition by one overgrown institution. Let the State have a State university. If the public good demand it, let denominations have different institutions of their own. There are different wants which this diversity only can supply. They will be checks on each other. They will spur each other onward in the race of honorable emulation. Massachusetts had trial of a monopoly college. Many good men groaned long under the evil before Amherst and Williams sprung into existence. With much more of reason than in our own case, might the establishment of these have been resisted, when there were the best institutions existing within a few hours' travel in neighboring States. There are not less than fifteen colleges in New England alone. Pennsylvania has ten colleges. In the small State of New Jersey there are four colleges within a compass of thirty miles, belonging to the Presbyterians, Dutch Reformed, Methodists and Episcopalians. They are all necessary and useful. They have not crippled the parent college at Princeton. That institution was never more flourishing. And when ten years ago the Synod of Philadelphia undertook the endowment of Easton College, though within forty miles of Princeton, that great and good man, Dr. Archibald Alexander, gave it his hearty commendation. He did not apprehend danger from a neighbor so near. He had a heart too large and a mind of too much grasp, to wish the whole even of his own denominational field to be occupied exclusively by a single institution. In making an effort in California, our Church so far from wishing to interfere with others, is doing what has been already done at the head quarters of our Church, in pushing forward education. And when the Methodists founded a college at Pennington; when Bishop Doane did the same at Burlington; what right had we to complain? No man thought of such a thing as complaining. They had as much right to their establishments, as we have to ours. And when these things were in agitation, what would have been thought of Methodists who might have risen in their Conference, or of Episcopalians who might have risen in their Convention, and opposed an institution of their own because the Presbyterians had an efficient and honored institution at Princeton? Such persons would have been viewed with the same feelings

with which the Presbyterian Church will, when the truth is known, regard the opposition in this movement in California.

In this undertaking our Church are carrying their views *beyond the narrow limits of the present.* They do not consider the California that now is, the California that will be. They see in the future the destiny of grandeur before this Pacific coast. They feel bound by duty to their country, to their Church, and to their race, to unite their energies, in what they think the most efficient way, with the energies of others, in the struggle to make that destiny one of glory. The seed must not be kept in the garner till harvest, or harvest there will be none. What is done for the future, must not be neglected till the future; it must be begun now. Amid the doubts of the lukewarm and the opposition of others, the Princeton College that now is, began its glorious career in the humble grammar school of the Rev. Jonathan Dickinson; and little more than a school could it be called, when years afterwards under the presidency of Burr, it was removed from Newark to Princeton. After struggling forty years, its friends felt compelled to make a second attempt in Europe for assistance. To this day, after all it has done for our country, that college has never received any assistance from the State of which it has been the glory. The men who laid those foundations, were not men who held back because the denomination was too poor for such an undertaking, and it would overtax the churches; because it were wiser to merge themselves in the efforts of others, and build up one mammoth institution. They were Presbyterians of a different stamp. Had they heeded such an opposition, we could not now point to Witherspoon, its president, a Presbyterian clergyman, as one of the signers of the Declaration of Independence, and, next to Mr. Adams, the most eloquent orator and powerful debater in the glorious old Continental Congress; nor could we now, even from this distant shore, feel our hearts warm with hallowed affection and our eyes dimned with the starting tear, as we turn towards those shades where sleep the great and good,—than whom America can not boast of greater and nobler sons,—the presidents of Nassau Hall, Burr, and Davies, and Edwards, and Witherspoon, and other kindred spirits, with Miller and Alexander;—than which earth can show none more hallowed graves.

We have not so little judgment as to suppose a college can now be supported here. In all this thing, we have desired nothing more than the privilege of hoping we may have one in the future. Our Church know full well the time, the toil, the means, the patience, the prayers necessary for building up such an institution. They are not visionary

theorists. They do not come here to carry out some darling plans sprung from the imagination and never tried by experience. They have a practical knowledge of these things in all their bearings and all their difficulties. And one thing they know from this practical experience is, that this idea of uniting, for any length of time, all different denominations in one college, is folly. Our country is full of experiments. There is a rage for novelty. Old theological errors that had been scores of times thrust on the world and demolished, and had scores of times gone to the tomb of all errors,— are dug out and forced into currency by crude ignorance, as grand discoveries in religious truth. Plans too that have been tried and found wanting, are again and again taken up by some sanguine spirit, and urged as something in advance of the age. Persons who see these things in their true light, and will not endorse these follies, are charged with being behind the age in enterprise and religious feeling. This idea of union pressed on us as so new and glorious, is known from experience to be old and impracticable; none the less glorious if capable of being realized; but totally unfitted for this world in its present state. It would be a happy thing if all the different creeds and sects could be blended in one. This however can never be, while the world is what it is. We must take the world as it is, not as we would wish it to be. The different denominations exist, because the infirmities of man render perfect union impossible. These plans of perfect union have been repeatedly tried, and have been as repeatedly found impracticable. This has been found eminently true in colleges founded on this principle. Unless some one denomination has the preponderance, there will be a perpetual strife. Brown University, one of the most respectable institutions in New England, was founded on this liberal plan; Quakers, Congregationalists, Episcopalians are represented in its trustees; and the charter requires that no religious tests shall ever be admitted. Yet that charter gives the Baptist interest a majority of the trustees. Does not this put the institution fully into the hands of the Baptists? And if a college should be established here on this same liberal principle, in which all creeds and isms have a representation in the Board of Trustees, but the majority be given to Congregationalists and New School Presbyterians,—what is there of this pretended liberality in it but the name?

Many of the oldest and best institutions of our country have been close corporations under the control of a majority of some one religious profession. They have accordingly been able to live and flourish. Others have struggled along a stormy and weakly existence, until they have at

last found peace and life by falling into the hands of a single denomination. In the institution we are urged to join, peace can reign only by the preponderance of some one denomination. Others may go in and lend an influence which may be purchased by a seat at their Board without any controlling power. The end will be, that such persons will quietly withdraw on finding how little power they have in exchange for their support; or they will struggle for an influence they think they ought to have; or they will patiently lend to the support of others what their ordination vows bind them to give to their own branch of the Church.

We think we can best promote the interest of education on this coast, the peace of our own Church, and the peace of those who would have us join them, by doing what we do, through our own branch of the Church. This is the natural way for christian denominations to operate. By so doing we draw out more fully the energies of our own people to a greater extent and in greater vigor. We can moreover apply those energies with more efficiency, with less loss of means and power. There are persons who will aid in this way, who might not be disposed to aid in any other way. There is enough for more than one institution to do in Califonria. Both parties can do more by keeping to themselves. The maxim "union is strength," is not universally true. Sometimes the union of different things neutralizes the power of both. Among homogeneous bodies, union is strength. The union of bodies drawn together separately by different affinities, is the destruction of both. We could say that we have had union of operation with the two leading denominations who control Oakland College, and the union worked badly. The experience of the last hundred years has shown that when Presbyterians and Congregationalists operate separate and distinct, they can get along with fraternal feeling, and can do a noble work for the world. But when they blend together in any plan of union, difficulty and painful conflict is the result. Am I right in this? The history of the famous "plan of union," the sad struggle which had its issue in the General Assembly of 1837, can answer. The struggle year after year that preceded the disruption, the angry feelings generated by the strife, the law-suit that followed, with so much of ill-feeling that has not died away after the lapse of two and twenty years,— all shows the want of wisdom in such unions. At the time of the disruption our New School brethren were clamorous because we would carry on our operations in Foreign Missions, Domestic Missions, Education, and Publication, through Boards of our own. After a dear-bought experience, they feel

the necessity of coming over to the same ground. The effort now making to bring us into this college, is an attempt to commit us, on this Pacific coast, to the same folly on the momentous subject of education. We hang back from this union because our hands and hearts are too full of the bitter experience got by the old "plan of union" on subjects no greater than this.

Persons who are not familiar with these things, who are outside of the Church, cannot understand these feelings. With the generosity natural to unrenewed men of honor, they feel that Christians should be more united; and things said in a general way about Christian union, strike them as reasonable. If they had seen and known these things, as we have seen and felt them, they would know these things are inexpedient and unwise. When they weigh the matter soberly, they will do us justice. We have confidence in the deliberate judgment of the masses. They may momentarily err from misrepresentation or inexperience, but they generally come to correct conclusions in the end. We have no wish to lay the foundation here for such a struggle as that which closed in 1837. Better, far better, encounter the opposition we have to encounter now, than sow the seeds of a strife which may hereafter vex and desolate the Church. Better to struggle on for the present without the promised assistance which we were told might put us at once on our feet, than purchase such an assistance, even if worth something, by sacrificing the interests of the future no less than the present, that have been committed to our trust. We are more than ready to struggle with all that awaits us, in carrying forward so great and good a cause. We know the beginning of Harvard in the school of Nathaniel Eaton; we are not ignorant of the history of Yale in embryo in Abraham Pierson's school. The three hundred and twenty volumes which, one hundred and sixty years ago, formed the nucleus of the magnificent library now at Cambridge, would have hardly filled "yonder little alcove;" much less would this have been done by the forty folios brought by the eleven clergymen, the founders of Yale, who could hardly have anticipated to what grand results that small beginning would grow, when they laid those volumes on a table, with the declaration, "I give these books for the founding of a college in this colony."

We care not to boast that we are "on the popular side." Our ambition is to be on the right side. The right side will in due time be the popular side. We are well enough satisfied with the correctness of our position, to be able to bear with perfect good feeling the charge of bigotry brought against our Church. We know the excellence of the man so

well, and how invulnerable he is to any shaft that may be shot against him, that we can hear unmoved, the noble hearted Secretary of the Board of Education, that model of a man and a Christian, accused of being "too intensely Presbyterian and denominational." All this will come right in time. The fault of the Presbyterian Church is that it is too little denominational. For proof of this we need go no further than those who are opposing us on the subject of education. Her members have too little of the spirit of the clan for a world like this. There is no denomination so liberal: none so little exclusive; none so ready to throw away its denominational strength in building up outside influences. On the floor of the Synod one member stated he had given a thousand dollars, and collected four thousand for a Church of another denomination which he had since left; another member said he had given a thousand dollars to a seminary which is now published as being in the hands of another church. In California our Church are giving good evidence of being still what a wise man once called them, "God's silly people."

We wish well to the institution at Oakland. It is needed in this country. There is a sphere of great usefulness for it to fill. We would grieve to see any drawback befal it. Our prayer is that it may be here what Harvard is on the Atlantic coast now in literature and science; that it may be kept by Providence from ever becoming what Harvard now is in religion; that it may never, like Harvard, so apostatize from the truth that it shall be necessary even for Congregationalists to establish for their own protection another institution. That Presbyterians, with all the light that is before them, should want another institution now, is only what foresight and wisdom require. As one of the supporters of Oakland remarked, that they cannot be satisfied with a Methodist college, so say we in reference to this. For the same reason a Methodist college will not satisfy them, a Congregational college will not satisfy us. The difference between us and them, is quite as great as the difference between them and the Methodists. It is not want of fraternal feeling that actuates us. It is the wish to guard as far as possible against strife, that actuates us in this effort. By this course, shall we most efficiently promote not merely for the present but for the future, harmony among these different brotherhoods, the interests of true piety, and the advancement of education on this Pacific coast. G. B.

"I AM IN THE PLACE WHERE I AM DEMANDED OF CONSCIENCE TO SPEAK THE TRUTH, AND THERFORE THE TRUTH I SPEAK IMPUGN IT WHOSO LIST."—
John Knox.

SYSTEMATIC CONTRIBUTIONS.

The Synod of the Pacific at its late sessions in this city, adopted the following preamble and resolutions, namely:

"Whereas, it is the opinion of this Synod that the settled policy of the Presbyterian Church as to its Boards is the true policy for the Church to pursue in fulfilling its mission under the authority of its glorious and ever blessed Head: therefore,

"*Resolved*, 1. That it be earnestly recommended to the sessions of all the churches under our care to take up a collection in a regular and systematic manner once during each year for each of the Boards of the Church.

"*Resolved*, 2. That the feebleness, or small amount that a church and congregation may be able to contribute, is no good reason for not expressing its confidence in, and good will towards, the Boards of the Church, by taking up an annual collection.

"*Resolved*, 3. That forasmuch as the life's blood and efficiency of the Boards of the Church must depend on its good will and confidence, therefore the annual remembrance of each of our Boards, however small the amount may be, is of great importance to us a Church of the Lord Jesus Christ."

In regard to these resolutions we offer a few remarks.

1. The policy now pursued by our Church in relation to its Boards we consider not only settled, but as one that commands almost entire unanimity. We mean, that the Church should do its work by its own committees, rather than by voluntary associations.

2. As drops make up the vast ocean, so many small contributions will make a full treasury; and, when these contributions are made systematically by each congregation under the direction of its own pastor and elders, then the expense of an agent is saved, and the agent's time may be better employed than in collecting the money, which it is the duty and privilege of the Church to give.

3. The habit of systematic contribution is of great importance. The amount is not so important as the habit and the principle. God loves a cheerful giver. It is more blessed to give than to receive. If a congregation is really so poor as not to be able to give but *one dollar* a year, let them meet together and give that dollar, and pray for God's blessing on the gift, and they will find that in giving there is a double blessing. He that watereth others shall also himself be watered. "There is that

scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The fact then, that a congregation is engaged in building a house of worship for their own use, is not a good reason for withholding its sympathy from the Boards of the Church. It is the sympathy and confidence of the Churches converged upon its centres and flowing through their appointed channels that will make them powerful in their forward movements.

4. Churches under Presbytery and Synod are under obligations to give special attention to the directions of those having a spiritual jurisdiction over them. And our ministers are under solemn *ordination vows* "to maintain the peace of the Church, whatever persecution or opposition may arise unto them on that account." They have solemnly "promised" when they were ordained to the whole work of the Gospel ministry, "subjection to their brethren in the Lord." It is not then allowed to members and ministers to ignore, defy, or set at naught the measures of their brethren for the promotion of Christ's kingdom by setting up their own private judgment in opposition to the embodied wisdom of the Church.

Is the Christian afflicted? It is for his good. The father chastiseth the son whom he loveth that he may be the better prepared to inherit his blessing and estates. And as old Thomas Watson expresses it, "God's hand is heaviest when it seems to be lightest, as the judge will not burn him in the hand whom he intends to execute." The Lord God is a sun and a shield; He giveth grace and glory, and no good thing doth he withhold from them that walk uprightly. Trust in the Lord, yea trust in thy God. Perfect trust is perfect happiness.

Dear Children, when you feel that you are sinners, come to Christ for freedom; when you are sorrowful, come to him for joy; when in trouble, come to him for peace; when weak, for strength; when in darkness, for light; when ignorant, for knowledge; in a word, come to Christ for every thing you need. He is your All in all.—*Am. Mess.*

"Amicus Plato, amicus Socrates, sed magis amica veritas."

A Beautiful Allegory.—A traveler who spent some time in Turkey relates a beautiful parable, which was told him by a dervise, and which seemed even more beautiful than Sterne's celebrated figure of the accusing spirit and recording angel. "Every man," says the dervise, "has two angels, one on his right shoulder and another on his left. When he does anything good, the angel on his right shoulder writes it down and seals it, because what is done is done forever. When he has done evil, the angel on his left shoulder writes it down. He waits till midnight. If before that time the man bows down his head and exclaims, 'Gracious Allah! I have sinned, forgive me!' the angel rubs it out; and if not, at midnight he seals it, and the angel upon the right shoulder weeps,"

Sincere Religion is not that which a man believes to be right, but it is that which is right. In the New Testament sense, sincerity is that which will stand the strictest scrutiny, which will bear to be examined in the clearest light.—*Dr. A. Alexander.*

Filial Love and Duty. Pomponius Atticus, the friend and correspondent of Cicero, making the funeral oration at the death of his mother, did protest, that living with her three score and seven years, he was *never reconciled unto her*; because there never happened between them the least jar that needed reconciliation.—*Fuller.*

THE DEATH BED.

We watched her breathing through the night,
Her breathing soft and low,
As in her breast the wave of life
Kept heaving to and fro.

So silently we seemed to speak—
So slowly moved about—
As we had lent her half our powers
To eke her living out!

Our very hopes belied our fears,
Our fears our hopes belied—
We thought her dying when she slept,
And sleeping when she died!

For when the morn came dim and sad,
And chill with early showers,
Her quiet eyelids closed—she had
Another morn than ours. —*Hood.*

LOST MERCIES.

One of the most painful and affecting cases of insanity I have ever heard of was that of a mother, who loved to talk of her children. She had six or seven, and she was engaged all day long, and with but little intermission all night long, in trying to call them to her by repeating all their names, but could never succeed. Some one would be left out, and then she would begin again — and so her agony and her work kept on. And is their not danger that you will neglect your mercies, and sin away your days of grace, and despise the lessons of your youth, until the time will come when you will try in vain to recall them? when you will try and try without success to recover the opportunities you now have? Beware of living longer in sin, and of despising the offer of salvation, lest you have to take up the lamentation, the summer is ended, the harvest passed, *and we are not saved.*

Our Strength.—The *Presbyterian* Herald in a notice of several Colleges in that part of our Zion, says:

"These Colleges of the Presbyterian Church are the sources of her strength. They are to train her future ministers and prominent members. If they prosper, the churches by which they are sustained and the general regions in which they are located, will be supplied with ministers. Their waste places will be built up. Their borders will be extended. If they languish, the churches must either import their ministers from abroad or go unsupplied. Help forward the Colleges."

Hebrew Meals.—The Jews in our Lord's time had but two meals in the day, which was also the custom of the Greeks and Romans. The first meal was called *ariston*, which may correspond to our breakfast or dinner, for it was both. It was *a dejeuner a la fourchette.* The heaviest meal was called their *deipnon* or supper. It was taken after the heat and chief labors of the day were over. I have not discovered at what hour on week days this chief meal was taken, but Josephus says that their *ariston* or breakfast was eaten on the Sabbath at the sixth hour, that is at twelve at noon as we call it. It was to breakfast or to the first meal of the day that the Pharisee in *Luke* xi: 37, invited our Lord.

CRITICAL HELPS FOR MINISTERS.

Partly to save the labor of answering numerous inquiries from various quarters as to the merits of certain works, and especially of those to be named below which are now more particularly before the public mind, and are more easily obtained than ever heretofore; and partly, we may say chiefly, because of the importance of the subject itself, we take the liberty to offer a few remarks on *Critical Helps for Studious Ministers.* An exhaustive review of the field is altogether out of our power both for the want of space and time, even if we had the ability. Nor do we propose to say any thing of various well known and familiar works — works that are as common on the tables of theological students as an English and Greek lexicon. Our brief remarks must now be confined to a few works either recently published, or only within a short time brought within the reach of our countrymen. And it is the more important to have this subject somewhat prominently before the public mind, because it is not enough that our professors should take an interest in classical studies. *Our pastors* should be students of the Divine Word in the original tongues all their lives. They are "to feed the people with knowledge and with understanding," derived from the fountain, and not to depend on others for their faith in the accuracy of their translations. They are to serve God in his sanctuary with *beaten oil* — oil beaten by themselves. It is a shame that many who have spent long years in acquiring ability to read Hebrew and Greek, so soon neglect these languages that they hardly know the letters. In no age of the world since its foundation has a thorough acquaintance with the original languages of Holy Scripture been of more importance than at present. It is only by the Word of God our faith can stand. We want the true text, and then we want the true interpretation of it. Against the true interpretation of the true original text of God's Word, there is no objection — there can be none that can stand, either brought down from the stars, or dug up from the depths beneath, nor even from the deep of hell itself.

We rejoice, therefore, that there is so much intellectual activity displayed in our day in regard to literature and science, and especially as to the text of the Sacred Scriptures. Some of the leading minds of the age are devoted to pursuits of this kind. It is therefore as hopeful signs of the times, and as facts of a highly interesting character, we notice the appearance of Tischendorff's Critical Greek Testament, and Alford's Greek Testament, and Bengel's Gnomon, and a publication of the *Codus*

Vaticanus, and a few other works of a like nature. We congratulate ourselves and ministers of the Gospel and theological students especially that so many and such important critical helps are now brought within the reach of those that cannot buy expensive books. And we hope that the publishers in our own country who have done so nobly in placing these works before us at such reasonable prices will meet with remunerative sales, and thereby be encouraged to offer us other and similar works.

A remark substantially to this effect: that "the study of philosophy so called, and the neglect of Biblical Criticism were *together* leading mankind to ruin," has been often made, but with very different applications in different places. When such a remark is made as an excuse for indolence, or as a plea *against* learning in the Gospel ministry, then we solemnly protest against it. Or if by Biblical Criticism is meant a mere wrangling about "roots" and "longs and shorts"—about the shells and husks only—"the letter that killeth," then we have no zeal to spare in its behalf; but, if we are to understand the remark as meaning that attention given to the philosophy of myths and to the exalting of science so called above Revelation, and the dreamings of geologists and rationalists who are infinitely wise above what is written; and the neglecting of the study of the Hebrew and Greek originals with all necessary helps for the thorough understanding of them; then we are inclined to the belief that it is true. The study of philosophy so called and the neglect of Biblical Criticism are ruinous to the spiritual life of a people. The rise of Arianism in England and the declension from the faith of the New England fathers, are proofs of our position. And if we are not mistaken the secret of the great strength of the Westminster Review-school and its spirit-rapping multitudes lies just here — in the long and wide spread neglect of the Divine Word that has prevailed even in some of the most enlightened countries. We mean, that the pulpits and tracts and essays and volumes exerting the widest influence, with a few exceptions, have been such as were any thing else than sound, careful, faithful expositors of God's Word. The pulpits have too often and too long been filled with abstractions and themes and texts and topics, and basaltic stones were thrown to the people when they cried for bread. Now God is jealous of His Word. He puts his chief honor on it as the instrument of saving sinners. It is by the preaching of the Gospel He would have men to be saved. It is no wonder, therefore, that He has permitted as a righteous retribution a lifeless, soulless metaphysical kind of essaying that was substituted for the preaching of the Divine Word, to ripen into

blank irreligion, if not into atheism, in order that the pulpit may be reclaimed from secular essays, political topics, and vain disputings, and again *devoted to the reading to the people of the Scriptures* and the causing of them to understand the meaning of the Divine Spirit speaking to mankind by the prophets and the apostles.

Every thoughtful reader of the history of the last three hundred years will be struck with the wisdom of God in raising up the proper instruments for carrying into execution the different parts of the great movements by which the truth has been advanced. The pioneer of the Reformation was Erasmus, whose scholarship fitted him to do a work that no other man of his age was prepared to do with so much skill — namely, to expose the ignorance, venality and sloth of the Mendicant Orders and lash the vices of the clergy, and at the same time give the world the first edition of the entire New Testament in Greek. He had also the honor of being the first modern translator of the New Testament into Latin. Luther also was eminently fitted for the work and warfare which he had to accomplish. But Calvin more than any other man of that age is the Expositor of the meaning of the Holy Scriptures. In grasp of intellect and in solid learning, in patience of research and in clearness and force of argument, he is far superior to Erasmus or Luther. "No writer ever dealt more fairly and honestly by the Word of God." He was always careful to let it speak for itself. He sought to know the meaning of a text from its context and from other scriptures, and no partiality for an opinion could ever induce him to bring a text to its support, the application of which was at all doubtful. He was remarkable for his impartial, calm and just interpretation of the Scriptures. A volume of the highest testimony to his ability and honesty as a scholar and a writer could easily be collected from the writings of the best scholars of the present and past centuries, and from both Catholic and Protestant countries. After three centuries Calvin's Expositions of the Scriptures and his Institutes are works unsurpassed, and in some respects absolutely without a rival. By the labors of the Calvin Translation Society of Scotland, the Commentaries and works of this great servant of Christ are now complete in English in *fifty* volumes, uniform in style, and can be laid on the pastor's table for about *fifty* dollars.

Tischendorf's Greek Testament is from the Leipsic press of Winter. It is the result of some twenty years incessant labor on the Greek Text. It is in two volumes of sixteen hundred and fifty closely printed octavo pages, and is pronounced by high authority to be on the whole, the most valuable contribution ever yet made towards a critical

revision of the New Testament text. Tischendorff's style is concise and to the point. He has of course availed himself of all that his predecessors have done in the same field. We may form some idea of the enthusiasm and toil with which he has pursued his work, when we learn that he has made five journeys through Europe; two to the East; spent two years in the libraries of Paris; has visited at three different times the libraries of London, Oxford and Cambridge; and has visited all the principal libraries of Germany, Italy and Holland; and has ransacked every place in three continents where a manuscript or the fragment of a manuscript of the Greek Testament was likely to be found. He has struggled on with a most single minded devotion to this work, through poverty and toil and peril, and yet Providence has never failed him. Catholics and Protestants and Mohammedans have all helped him.

Alford's Greek Testament has been known to us some ten years, but is now published by the Harpers, or rather, they have issued the first volume in fine style. It is to be completed in four volumes. Though not without errors both in critical learning and in doctrine, it is a work of great value to the Bible student. It is in Greek and English. The Greek text is given in a clear, readable type, revised after the most approved manuscript authorities; marginal references to verbal and idiomatic usages; and a brief commentary. The commentary is brief, but both critical and exegetical, developing the grammatical structure of the text, and unfolding its meaning. The views of Dr. Alford that we cannot accept are chiefly to be found in his defence of prelacy and of Arminianism. On the subject of Inspiration itself he does not come up to our ideas. We believe in a *plenary* inspiration so far as was necessary to keep the sacred writers from all errors. Dr. Alford has the candor to admit that he has sometimes had to correct errors that he had before advanced. A few of his interpretations savor to us of Neology, and a few are of a decided rationalistic tendency. Some of his emendations of the text, we are not yet prepared to admit. Nevertheless, his work is a great work, and may be of great use to a judicious student. His spirit is kind and evangelical. The introductory part of the volume we consider the best part of it.

From the Appletons we have a reprint of the celebrated *Vatican Codex* of the New Testament. Fregelles and Tischendorff think this Codex belongs to the middle of the fourth century. Though partially examined, it has never been published till now. Its publication now by Cardinal Mai gives us both pain and pleasure — pain in this, that

there has been for these many centuries such illiberality and distrust shown towards Protestant scholars by the Vatican — in not giving it publicity, or free access to all scholars. And we are sorry now that it is published that it is not the simple text, word for word, and letter for letter, just as it is in the manuscript. The Cardinal has not let it go out without his corrections and additions, and it requires close attention to know the *addenda* from the text. And though the editor might have been more careful, still we are glad to get the text of the *Codex Vaticanus*, one of the oldest and best manuscripts of the New Testament in the world. And we rejoice to find that not a single great doctrine is affected by any difference between it and the received text. It is generally understood, we believe also, that Prof. Tischendorff has recently found another manuscript in Cairo, Egypt, of the Greek New Testament as old or older than the one in the Vatican, and that he hopes soon to publish it by the liberality of the Russian government. It is also known that Dr. Tregelles is about to publish a critical edition of the New Testament in Greek. He is a learned and laborious and painstaking man. We have confidence that the result of his labors will be highly beneficial to the study of the Scriptures.

About furnishing a minister's library, the spiritually minded Cecil has said, "every book really worth a minister's study, he ought, if possible, to have in his own library." But this does not mean that he should have all the books in the world, for there are many books that are not worth library room, nor the time that it takes to read over their contents. It is worse than frittering away our time to read a useless book, for thereby the mind is enfeebled or dissipated. Not only is there the loss of time, but the acquiring of a pernicious habit, and the drinking in of poison into the heart, whenever we read a bad book. It is of the first importance then to a community that its religious teachers have good books. If the drug stores have not good medicines, the medical men can do but little towards healing our diseases. *A library is for the cure of the mind.* Pastors ought to be *thinking* men, and good reading is a great help to thought. As the farmer wants agricultural implements, and the mechanic wants tools; so pastors want good libraries. A pastor should be a full hearted, full minded, well stored man. And it is reading, as Lord Bacon says, that makes "a full man." Unless the reservoir is supplied, it will become exhausted. There are three sources with which to feed the pastor's reservoirs, that are inexhaustible; *God's grace, God's Word, and the experiences of the human heart.* But to get at these inexhaustible sources and to replenish his reservoir from them,

he must have time and money, as well as a mind and skill in its use. Will our congregations take it into consideration that the use of such valuable critical helps as we have alluded to by their pastors, implies — that their pastors must have *time* free from all interruptions for study; and that their minds should be free from all worldly cares and anxieties, and that they should have these works or the means to spare to purchase them?

A Thought for a Dark Hour.—When in a desponding mood, and who has not some such hours? look on the good things which God has given you in such bountiful profusion — good things you have not deserved, have not appreciated or improved,—and at the greater good things which He has promised you in the world to come — and then try to remember the many dangers he has saved you from or delivered you out of — and think also how much better off you are than thousands of your fellow men as good in every respect as you are, and then a cheerful gratitude may take the place of despondency. True religion is preeminently hopeful and cheerful. Don't dwell on the dark side of things, but on life's brightest aspect. If your joys are now fleeting, so are your sorrows. Time is a great physician. Faith in God, is a greater still. "He who goes into his garden to find cobwebs and spiders, no doubt will find them; while he who looks for a flower may return into his house with one blooming in his bosom."

A Choice.—I would rather be injured by another than do him a wrong. It is better to endure the loud cursing of Shimei as he goes along throwing stones and making faces, than to retort them.

Sin.—The only thing in the universe to be afraid of, is sin. Without sin the Devil has no power over you, and God is almighty for you. Sin is worse than the Devil himself.

We want a faith as Calvin expresses it, *cujus sedes non in cerebro sed in corde est*,—whose seat is not in the brain, but *is* in the heart. We recommend this to our phrenological friends.

LIGHT AT EVENING.

THE following lines were suggested by some touching remarks in a sermon delivered by Rev. Dr. Scott, from the text, "And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day, which shall be known to the LORD, not day nor night: but it shall come to pass, that at evening time it shall be light."—ZECH. 14: 6-7.

WE HAVE wandered, we have wandered, for many a weary day,
And the "green homes" of our childhood, are now so far away,
The voices of the early loved fall not upon our ear,
And the gushing song of the heart is hushed, for we all are strangers here.

At home the rose is blooming, close by the cottage wall,
And just before the window, is the beautiful snow-ball;
The wood-bine clings so lovingly, to the broad old tulip-tree
And among its coral fingers hums, the little honey-bee.

The garden walks are bordered, with lilies of the vale,
And hyacinths, and tulips, and snowdrops sweet and pale,
And right beside the garden gate are star-like jesamines,
And the mock-bird comes in early Spring and builds among the vines.

The little brook is singing, where water-cresses grow,
And violets beside it, and fragrant elder, blow:
How many a time we used to sit, 'neath the elm so straight and tall,
And list to the song of that babbling brook, in the quiet evening fall.

O, the sunlight loves to linger round that cottage on the hill!
I know that all things lovely are clinging to it still,
But they tell me I will find a change, the next time I am there,
That not a single flower will have the look it used to wear.

I know the bright birds carol, as sweetly now, as then,
There comes no note of sorrow from out that shaded glen,
And can it be, O, can it be! that full and joyous strain,
Will seem a low, sad melody, when I go home again?

And are these cherished mem'ries, so beautiful—so sweet,
Like dew in summer mornings, as fondly fair—as fleet?
Aye! yes, 'tis bitter true, they flit like rose-leaves dashed away
By the fitful gusts of an autumn wind, on a chill November day.

O, sadly fall these changes, upon the soul like blight,
But the evening time is coming, and *then* it shall be light;
"It shall be light!" one perfect day, to GOD'S own children given:
"At evening time we shall have light," th' eternal light of Heaven.

San Francisco, Nov., 1859. K***

SECTARIAN COLLEGES.

We present our readers with the following extract from the inaugural address of President Hitchcock of Amherst College, delivered in 1845, and one of the most devoted and liberal minded friends of general education and of a high conservative literature in our country. It will be seen from his views that this plan of uniting all Protestant denominations is a suspicious one — that the union of all sects may be pretty and plausible, and may well serve the purposes of *politicians* and aspirants to high seats in the Synagogue and in the Senate, but that it is altogether impracticable. Amherst, Williams, Dartmouth, Brown University, Harvard and Yale — the glory of New England — are distinctively denominational and sectarian. In short, we know not of a single college or high school of any fame in New England that is not *sectarian*. Can men then of New England birth do in California what their fathers have never done in their native land — and what in fact has not been done any where? Professors and trustees in office are supposed to be honest men, and if they have any positive religion *any* where, it will color their actions *every where*. And is it not human nature to suppose that those very men who are now the loudest in urging the claims of a *Catholic* institution, will be the very first to quarrel, if they are not able to make it subserve the interests of *their men*, *their* measures and their sect? Nor is it strange, if it should turn out that some of the new zealots of this universal brotherhood in a California College, should be found to have gone into it for the very purpose of taking the lion's share?

"Other objects of subordinate importance it may and ought to endeavor to accomplish; but to make these the chief things aimed at, while religion is thrust into the background, is as if a man should build an elegant mansion for the sake of improving the landscape, and with no intention of living in it; or as if a community should erect a church for the sake of holding town meetings and political caucuses in it, and hearing lyceum lectures, with no intention of using it as a place of worship, except perhaps occasionally.

"There is, indeed, a great cry about excluding sectarianism from our literary institutions, and throwing them open to persons of all religious opinions. Now, in this country, where we have no established church, it is difficult to define a sectarian, unless it be a man who differs

from us in religious sentiments. So that in fact, with the exception of a few, who have no opinions or care on this subject, we are all sectarians; and to exclude sectarianism from a literary institution is to exclude all religion from it. And such is usually the result, when it attempts so to trim its course as to suit all parties. But really, of all kinds of intolerance, that is the worst which is furious for toleration, and that the worst kind of sectarianism which is fierce for irreligion. The only true liberal and manly course for an institution to adopt, is, openly to avow its creed, and not to disguise its desire to have all the youth adopt it who resort thither; while at the same time it uses no other means but argument and example to convert them, nor permits their religious opinions, whatever they may be, to have any influence in awarding literary honors. In this respect the motto of the ancient Tyrian queen should be adopted by every teacher:—

'Tros Tyriusve nullo discrimine mihi agetur.'

"Such a course does, indeed, make the institution sectarian, that is, it shows a preference for some particular system of religion. *But it is an honest course, and the only honest one that can be taken. For if an institution professes to regard all religious opinions with equal favor, who can avoid the suspicion that it is either a stratagem for introducing some unpopular system, or that it indicates an almost universal scepticism on the subject?* Indeed, how can a man, who has any just sense of religious obligation, consent to be placed in circumstances where he can not recommend openly those religious views which he deems essential to salvation?" [The italics above are ours.—*Ed. Expositor.*]

A Prayer by Augustine.—"Come, Holy Spirit, and send from heaven a ray of thy light! Come, thou father of the poor, thou giver of gifts, thou light of the world, the blessed comforter, the sweet guest of the soul and its sweetest, refreshment; thou, our repose in labor, our coolness in heat, our comfort in affliction! O, most blessed Spirit, fill full the hearts of thy faithful people! Without thy influence there is nothing in man which is not weakness and guilt. O, cleanse that which is sordid; bedew that which is dried up; heal that which is wounded; bend that which is stubborn; cherish in thy bosom that which is cold; guide that which is wandering and grant unto thy servants putting their trust in thee, the merit of thy righteousness; grant them final salvation; grant them everlasting joy; O Lord, hear our prayer, and let our cry come unto thee!"

DISCOURSE

DELIVERED IN BEHALF OF THE SAN FRANCISCO CITY TRACT SOCIETY, IN THE WASHINGTON ST. BAPTIST CHURCH, AUGUST 29, 1859, BY REV. J. C. HOLBROOK.

MARK xvi: 15.—Go ye into all the world and preach the Gospel to every creature.

THIS WORLD is to be converted to God. The Bible explicitly declares it. The very genius of Christianity insures it. All things in the commercial, political and moral world are conspiring for its accomplishment. Already the beams of the Sun of Righteousness are gilding the mountain tops and illuminating the valleys of all lands, and dissipating the darkness that has so long brooded over the nations. Barriers against the intercourse of different countries are passing away, and the obstacles to the universal diffusion of truth are disappearing. Mohammedan bigotry has relaxed and Buddhist exclusiveness, so that Christianity is now tolerated where it was once prescribed, in Turkey and China, and scarcely a tribe of men is inaccessible to the Gospel.

The religion of Christ is then destined to spread and triumph in all the earth. But how is that consummation to be reached? Not by miracle, but through the spread of the truth. Hence the command in the text to preach the Gospel *to every creature.* Observe the extent of the requirement. Not to a few, not to one class or one nation only, but to "every creature." The command can only be fulfilled by giving tho Gospel to every human being.

The term "preach" in the text is liable to be misapprehended by common readers of our day, since the word has come to have a technical application to the work of publicly declaring the truth officially by the ministers of Christ in the pulpit. The original word might, perhaps, be better rendered "publish," and it is so translated elsewhere in the Scriptures, as in the case of the man out of whom the Saviour cast a devil, and it is said he began to *publish* what Jesus had done for him in Decapolis — i. e., began to relate the facts in the case to all whom he met. And this is precisely the meaning of the text, "Go ye into all the world and *publish* the Gospel to every creature,"— i. e., tell every body the story of the cross, and invite all to accept the offers of the Gospel.

And this command, it is important to understand, was not addressed at first solely to the apostles or to the primitive disciples or church, for it is added "Lo I am with you always, even unto *the end of the world.*" This clearly shows that the obligation was designed to rest on somebody down to the end of time. Nor was the command addressed exclusively to the apostles or first ministers, and their successors in office. It was uttered in substance three or four different times on different occasions and in every case, with possibly one exception, it was addressed to the other disciples as well as the apostles, and to all alike. In one instance *all* the Christians in Jerusalem, in number more than five hundred, were present.

It is clear then, from the Sacred Records, that the duty of diffusing the Gospel and bringing it to bear on *all* men, down to the end of time, is binding on the whole body of believers, and that too, not merely in their corporate or associate characters, but personally and individually. And this view of the subject is corroborated by the whole tenor of the New Testament in which Christians are spoken of as "the light of the world," and are commanded to "hold forth the word of life." "The Spirit and the bride, or church, say come and let him (whosoever he may be) that heareth say come." So the early Christians understood their duty, for we find them wherever they went, thus employed, and it is expresssly said that on the occasion of the persecution of the church at Jerusalem, "they that were scattered abroad went every where preaching — or publishing — the word." And if any further confirmation of this view were necessary, we find it in two great patent facts: first, that God owns and blesses in a marked manner the efforts of private Christians to spread the Gospel, often making humble individuals, and even females, the agents of winning souls to Christ; and secondly, that he is more and more wonderfully opening the way, in his providence, for such labors, and multiplying means and instrumentalities at the command of *all* Christians, for usefulness in this work.

It would be interesting and profitable on some appropriate occasion to set forth the facts on this point, and to show in how many different ways any one who desires to do it, may aid in publishing the Gospel. But on this occasion I must confine myself to a single one, and speak of the facilities afforded by the press. "The point is established," says Rev. Dr. Kirk, "that the great commission, 'Go preach the Gospel,' includes the idea of preaching *to the eye* as well as to the ear." Every man who has either a tongue or a pen, or who can even carry the printed page from house to house, can make known the fact that Christ has

come to redeem the world, and that all may come to him for eternal life.

"When the apostles began, they spoke to the ear, and then they used the pen. Afterwards, the early fathers, Polycarp, Chrysostom, and others, took the pen and expounded the Scriptures to the eye as well as the ear, and so the work went on down to Luther, who took the pen and most powerfully wielded the press. Then came the Bible and Tract Societies and religious newspapers, and private enterprize for circulating books and tracts, and thus the work has been inaugurated of preaching the Gospel to the eye or to the ear of every creature."

"Every year," says one of the Reports of the American Tract Society, "furnishes cumulative proofs of the power of the press. It has been termed the schoolmaster, lecturer and preacher of our day, at one and the same time." *The press is more important and valuable than the gift of tongues*, and this powerful instrumentality God has put at the command of Christians of our day to be wielded with all its mighty energies to assist in giving the Gospel to all men. The advantages which it affords, in conjunction with other agencies, are manifold. I say in conjunction with other agencies, because I would not be thought to exalt it above the ministry. The stated, public, *official* proclamation of the truth I hold to be of Divine appointment, and that it is to be maintained, as far as possible, every where and in all time. To this all other agencies are secondary, collateral and auxiliary. The ministry is the mainspring of all Christian enterprizes, and without it they will lose their efficiency and will languish and die.

The advantages of the press for publishing the Gospel are threefold:

1. *It is a cheap mode of diffusing truth.* In no other way can so many minds be reached at so little expense as by the distribution of books and tracts. To preach the Gospel to the eye in this way, by the voluntary agency of Christians, no large investment is required in building or for other purposes. A few dollars worth of the issues of the press will enable an Association like this to give the Gospel to every family and every individual in this city, regularly once a month or oftener for a year.

2. *This is an instrumentality that can be used by all.* Those and those only can literally and officially preach the word who are educated to a greater or lesser extent, or are endowed with a peculiar nature and cultivated talent for addressing their fellow men in public in an interesting and effective manner. "A bishop, or minister," says an apostle, "must be apt to teach,"—must have a gift of speaking that all do not possess, that will enable him to engage the attention of the people. A

call to the ministry includes not only a desire or willingness to preach, but the *ability* to do so and to get somebody to hear. Many good, honest, well-meaning men have evidently mistaken their calling when they entered the ranks of the ministry, because they are not able to preach, and consequently, to get any body to hear. Not every man is called to the pulpit. Its demands are above the abilities, natural or acquired, of some.

Nor can any one *orally* publish the Gospel privately. Some lack courage, some cannot cope with opposers, and some belong to the sex that is delicate and timid, and may not approach all men to converse on religion or any other theme. But *every* individual, old or young, male or female, learned or ignorant, may scatter abroad Bibles, tracts and religious books, and thus bring the truth to bear on their fellow men. However modest and retiring, or slow of utterance, or unlearned any one may be, he may in this way publish the Gospel with all the logic of Paul, the eloquence of John, the power of Luther, the unction of Baxter, Flavel and Doddridge, and many others whose moving and touching appeals which reached men's hearts as they fell from their lips, have been caught and stereotyped and perpetuated on the printed page.

The book or tract in the hands of faithful distributors gives them "a golden mouth" like Chrysostom, or makes of them Boanerges or "sons of thunder," like Luther and Knox, or "sons of consolation," like Alexander. "The glowing pages of Baxter, Bunyan and Flavel, are as richly stored with the truth of God, as when the contents of those pages were uttered by the lips of their living authors; and the promises of the Spirit apply to those truths when entering the mind through the *eye* as well as through the *ear*. Nay, those promises have been verified in perhaps a thousand times as many instances in the history of the books of these authors, as in connection with the original proclamation of the sermons of which they are composed." And it is cheering to think that by means of the press and the wide circulation of its issues, at this moment so many of those great and good men who were eminent in their day as preachers, "though dead yet speak," and are daily preaching to multitudes through the agency of Christians, and of colporteurs who traverse the land every where. How the press multiplies preachers! It renders it possible for every Christian, in a sense, to become a herald of salvation.

3. *The press enables us to reach men of all classes and conditions with the truth.* Thousands upon thousands never hear the voice of the living preacher. Houses of worship are opened, ministers stand up and

proclaim the Gospel, and all are invited to attend, but large numbers of people *will not come.* So far as they are concerned there might as well be no church edifices and no ministry. Others are so situated that they cannot have access to the stated preaching of the word, living as they do in new and sparse settlements, or on the frontiers. And others still, cannot understand the language in which the word is preached where they reside. But the colporteur and the voluntary tract distributor may take the Bible or religious book or tract, in almost *any* language, and *carry it* to those who cannot or will not visit the house of God, or could not profit by the truth as uttered there if they did. In this way the Gospel may be made to penetrate every settlement and nearly every dwelling in city or country throughout the land, and thus the offer of salvation may be made to all.

The question has been anxiously discussed by good men, *How shall the masses, and especially in our cities, be reached?* That they are not by the voice of the preacher is certain. The annual report of this society read here this evening, says that not more than *one fourth* of the inhabitants hear the Gospel from evangelical pulpits. There are not houses of worship enough to accommodate all, and it is a question whether it is practicable to meet the want at once in this respect; or if this could be done all the people could not be induced to avail themselves of the privileges of even free seats in the house of God. But the press seems to furnish a means, in a considerable degree, to remedy this difficulty, by the monthly or other stated universal distribution of its issues through the city. And certainly without this instrumentality there seems to be no practicable way of fulfilling completely the command of our Savior in the text, to publish the Gospel "*to every creature.*"

And now a few facts will show the efficiency of this means and illustrate its working in some cities. The Report of the American Tract Society for 1857, says "The New York City Tract Society had twenty-six tract missionaries wholly devoted to the work, and 1008 voluntary tract distributors. A million and a half of tracts or six millions of pages were distributed in a year, and 898 Bibles and 1000 New Testaments; 2360 children were gathered into Sabbath schools; 2016 persons induced to attend church; 374 temperance pledges obtained; 63 backsliders reclaimed, and *two hundred and sixteen* persons hopefully converted." It is added that the average of annual conversions by tract distribution for the last eighteen years, has been *two hundred and sixty-five.* In other cities proportionate results are given, that are known,

besides all the good accomplished that will only be revealed at the Judgment.

Rev. M. Oucken, of Germany, says "We do not call tracts '*little* messengers,' as you do; they are too powerful for good to be called little. In Germany they go where missionaries are not allowed to go. During the past twenty years not less than seven millions of tracts have been spread through Germany. A very large number of converts have been made there, and *one third* at least of all, were brought to a knowledge of the truth by means of tracts. Out of a population of 150,000 in Hamburgh, not more than *eight thousand attend any church.*"

Many interesting facts might be given of the good done by tracts. I will only relate a few. One distributor says he put a book into the hands of a professor of religion who afterwards said, "I knew nothing of true religion until I read that work." Another book given to a man brought his wife to Christ. Another distributor left a small book in a house where there were two young ladies, teachers, and a young man of bright intellect, and all were converted by it and united with the church. A physician says, "Tracts are doing far more good than we think of. I always make it a practice to put one in my hat when I visit a patient. When I turn my hat down the tract falls out upon the table and is almost sure to be read. In this way I carry a great many tracts into Roman Catholic families."

Says Rev. Mr. Kirk, "Every one must be a tract distributor. I find the shelf on which my tracts are placed and from which I can take down one to give to visitors at my study, of as much value as even that which contains books on the interpretation of Scripture itself." It is sometimes said that tracts distributed are mostly thrown away. Some doubtless are, but if one in a thousand or ten thousand saves a soul, it will well repay all the trouble and expense of distribution. How many preached sermons do little or no good? But all tracts are not lost that seem to be. Eternity will reveal the fact that many have been awakened and converted by this instrumentality, when it was unknown on earth.

In Illinois, some years ago, tracts were distributed among the passengers and hands on a canal boat. One man wished to show his contempt for such a thing, and took a conspicuous place after receiving a tract and commenced cutting it into fantastic figures, which he held up to be laughed at by those who were ready to laugh at nothing. He

then folded the figures together, and put them in his pocket; but one small piece of the tract adhered to his clothes when he brushed off the rest, and it attracted his attention so that he looked at it, and on one side he saw only the word "God;" he turned it over, and on the other was the word "eternity." He went away, and tried to get those words out of his mind, but it was in vain; they continued to affect his mind until he was compelled to come in, to seek God, and make preparation for eternity.

The system of tract distribution, also, besides bringing the truth to bear directly on the minds of men, aids also other great evangelizing enterprizes. It explores destitute regions of the country and the dark places in our cities, and reveals the moral condition of society. It gives opportunity to invite neglecters of public worship to the house of God, gathers children into the Sabbath school, stimulates or creates a thirst for reading, and a demand for good books; gives employment to a vast amount of lay talent and piety in the churches, and deposits truth in dwellings, where, like a little leaven hid in three measures of meal, it may exert its silent influence, and prove a permanent means of grace.

And now the question arises, Shall this powerful instrumentality for publishing the Gospel be faithfully employed in this city? Is there any place on earth where it is more needed, or where it is better adapted to do good? Here are congregated men of all nations and languages and characters, thousands upon thousands, who never enter the house of God, who have no Sabbath, and who are thronging the broad road that leads to destruction, and must perish unless some hand is stretched out to "pluck them as brands from the burning." "Some," says the apostle, "save with fear, *pulling them out of the fire*." What a striking figure! Such is our condition that it should excite our terror for them so that we shall rush forward to rescue them as we would save a man asleep and unconscious of his situation while his house is in flames around him — pulling him out of the fire! Think of the temptations, the vices, the pollution, the degradation even like that of Sodom, which surrounds multitudes here, and "*pull them out of the fire!*" Oh! how would Paul's soul be stirred within him, as at Ephesus, at the sight which this city presents.

What multitudes are here, not only Americans and Europeans, and Islanders, but *heathen* even, with all their superstitions, their temple standing in our midst, and their idolatrous rites celebrated on this Christian soil! Is there not an obligation resting on the people of God here to give them the Gospel? And how else can it be done fully, but

by tract distribution? And especially is this means adapted to the *Chinese*, who are so numerous. They can nearly all read, and are accustomed to tracts in their own land. "The Chinese," says a missionary, "are the oldest tract distributors in the world. They have been engaged in the work for centuries. Their tracts are to be met with in every part of their country, and in every form, from that of the sheet placarded on the walls or at the corners of the streets, to the most carefully printed volume, illustrated in the highest style of the art." Their emperors have written tracts for general circulation. Tae-ping-wang, the leader of the present revolutionary movement in China, was converted to Christianity by reading a tract. The Chinese are great admirers of our wood-cuts, and are therefore attracted to tracts and books containing them. It has been found impossible to supply the demand for Christian tracts in China.

The Chinese, then, whom God has so wondrously thrown among you on this coast, are prepared to appreciate the value of tracts and books in their own language, and may be reached through them by the truth as they cannot be in any other way. They are not accustomed in their native land to assemble on the Sabbath or any other day to listen to oral discourse, but they are accustomed to read the printed page. There is then an open door of access to these poor benighted people with the Gospel which Christians in this city and State are bound to improve.

Oh! how vast the responsibility devolved upon the followers of Christ here and in all this region! Was ever such a work laid on any body of disciples since apostolic days, as is to be done here to stay the tide of error, wickedness and idolatry, that threatens to sweep over and overwhelm the whole superstructure of society here? Christians on this coast are far separated from the evangelizing influences of other portions of the globe, and are in the midst of social elements of a fearful and peculiar nature, and *they* are to mould and shape society according to the spirit and standard of the Gospel.

Christians of San Francisco, God expects every one of you to do your duty. A vast work is before you, and you must not rest till the Gospel is here published to every creature. While *one soul* has not been warned of its guilt and danger and been invited to Christ, your work will not be done. Be up then and doing.

"In the name of God advancing,
Sow thy seed at morning light,
Cheerily the furrows turning,
Labor on with all thy might.

"Look not to the far off future,
Do the work which nearest lies;
Sow thou must before thou reapest,
Rest at last is labor's prize.

"Standing still is dangerous ever,
Toil is meant for Christians now;
Let there be when evening cometh,
Honest sweat upon thy brow:
And the master shall come smiling,
When work stops at set of sun,
Saying, as he pays the wages,
'Good and faithful man, *well done!*'"

A WORD TO THE DEIST.

In canvassing the arguments that make for the truth of Christianity, the unbeliever often says, "I do not know which of all the books that are in the world, are to be received as the properly authorized interpreters and expounders of the Divine will. There are so many divine or sacred books, that we do not know which to receive." Well, suppose there are, does not this prove that some one is really genuine and authentic? Hypocrisy is the tribute, the homage of falsehood to truth. Counterfeits prove the existence and high value of some genuine coin. The thirty thousand deities of Greece, if as Varro says, there were so many, only prove all the more conclusively that there is one true God. The sacred books of all nations prove that there is indeed somewhere a true record of the Divine will made to mankind. On the supposition then that there is somewhere a Revelation that was actually made to man — is there any book with the same or equal claims to be considered that Revelation that the Bible has? The Hebrews have been a peculiar people from the beginning. They professed to have possession of a Divine Revelation in a remote antiquity, and in the time of our Saviour, they claimed to have a mass of sacred writings which were from God. They were arranged together, and called canonical. Our Lord and his apostles appealed to these holy writings as true and as divinely inspired, and as of undoubted authority. If there had been any excess or defect in the regard which the Hebrews of his day had for their sacred writings, our Lord would not have failed to point it out. But while our Lord exposed their blind adherence to the traditions of the elders, he never once intimated that there was any complaint against their Scriptures. This

is decisive as to the canon of the Old Testament. And it must be remembered that the canonical Old Testament of the ancient Jewish Church is identical with our Old Testament. The ancient Hebrew Church rejected the Apocrypha, and so do we. Nor is our faith any the less strong in the New Testament. The apostles and their disciples while yet it was time to distinguish between the true and the false, collected the Gospels and Epistles, and called those that were to be received as inspired, canonical, and those that were not, apocryphal — and this distinction obtains to our day. *Is there any good reason why you do not believe the Bible to be the Word of God?*

HOW THE KINGDOM OF GOD COMETH.

EXTRACTS FROM A SERMON BY THE REV. L. HAMILTON, SAN JOSE, JULY 31, 1859.

MATTHEW XXIV: 6.—And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet.

LUKE XVII: 20.—The kingdom of God cometh not with observation.

A LITTLE boy sitting at the breakfast table with me a few days ago was considerably troubled by the report of wars and battles and great slaughters that were going on somewhere in the world. His wits were busy about what was to be done for defence or escape when the terrible commotion should reach us; and he evidently took no little comfort to himself from remembering a snug place in the bushes along the Guadalupe, where we could all hide. Now it was to correct just this childish propensity in His disciples and in all of us to give an exaggerated importance to events that make a great noise in the world, and to be over anxious about their consequences, that the Saviour uttered the first verse of my text. Nations will become nervous and quarrel and fight and spill seas of blood, and cause a vast amount of suffering. All these things must be. The world is so disordered that, like pains in a diseased body, they are a matter of course. But these things decide not the destiny of the race. They are not the grand consummation for which God made the world. The end is not yet. Be calm. The Christian has something better to do than to be agitating himself about these wars and rumors of wars. As he has nothing to fear, so he has not much to hope from them.

The second verse rebukes the equally childish weakness that supposes nothing can be of much consequence unless it comes with a great noise

and show. The Pharisees were watching for the kingdom of God. They expected it to be ushered in by devastating wars, the crushing of the Gentile nations, and the erection of a throne of power at Jerusalem that should be the terror of its enemies and the wonder of the world. They were to be gathered around that throne as its special favorites, and to share its power and glory. They asked the Saviour when this kingdom should come. *The kingdom of God cometh not with observation*, is His reply. It bursts not upon the world in the shock of battle. You cannot watch and measure the workings of the forces that usher it in. While men are crying to each other, "lo! here," and "lo! there," and looking this way and that, as the smoke and dust rising from little commotions raised among themselves happen to catch their eye, the kingdom of God advances with silent working, unnoticed power. Its moving forces are as little observed, as little understood by the great shallow world, as the secret beatings of the heart, whose circulations build up the human body by the silent process of growth, are observed by those who stand close beside it. The kingdom of God is within you, a kingdom set up in the heart; therefore look not for it to these blustering outward manifestations.

Without further exposition of these passages, let us hear them teaching us, this morning, the truth: *That the true Church of God is advanced and established in the world not by great national movements and warlike commotions, but by the silent workings of the truth and Spirit of God in the individual heart.*

All the world is just now standing agape at the "wars and rumors of wars" stirring on the continent of Europe. The multitudes are eager for the "what next?" The hopes of the ardent rise to an extravagant hight. In the estimation of some it is nothing less than the coming up of the sun of freedom upon the world that makes all this noise, (forgetting how *silent* the brightest sunrise always is.) Others imagine they hear the tread of the approaching millenium in this great thundering. And we may notice (what, indeed, was to be expected as a matter of course,) that the superwise in Prophetic interpretation are full of Daniel and the Apocalypse once more. But the fact is, men have set the seventh angel to blow his trumpet so many times before that we are getting tired of this blowing, and grow content to wait God's signal. It is sad business enough, no doubt, for hostile ranks of men to meet and butcher each other by the ten thousand, but as for any broad and deep significance in this upon the destiny of man in the march of truth and the triumph of freedom and right and principle,

some ragged boy of five years old playing in the dirt around a hovel of poverty among the Alps, may have more meaning in him for the world than this whole war and all the heads, crowned or uncrowned, that are engaged in it. Some starveling writer in a garret, whose name the Gazettes and Bulletins of the world have never condescended to print, may be dropping from his pen-point words of truth that shall fall on the world with a power compared to which all the cannon balls hurled back and forth between the belligerent forces may be but as feathers. Deep waters run stillest. The permanence and far reaching influence of power can not be measured by the bones it breaks. I would not speak lightly or slightingly of the use which God may put this war and its agents to, by way of making the wrath of man to praise Him. I can see clearly enough that it is not a fit instrument to help the kingdom of peace and righteousness directly; but it may do some service in the way of removing obstacles out of the path of that kingdom. I can see outward hindrances to the Gospel that the carnal weapons of war can touch. Such weapons are powerless to change ideas, to destroy belief, least of all a deep settled spiritual faith; but one secular arm is of a nature to cope with any other secular arm. An infidel temporal power can deal effectually with any weaker temporal authority, even though the latter may call itself spiritual. If it were really spiritual, it would be as invulnerable and intangible to the sword of war as Milton represents the body of Satan to the blows of the archangel—"The ethereal substance soon closed indivisible:"—but if it be only a carnal tyrant after all, then it has a body which the hand of war can grasp. An overruling Providence may have a job of this kind for some of the emperors for ought we know.

I believe that we are on the eve of great changes. The world is ready for them. God holds the forces in His hand to produce them. But I have no idea that we shall foresee the precise time, or see in the passing events just how the change comes. The kingdom of God cometh not with observation. More likely it will be in some quiet agency whose workings no one observes the significancy of till its work is done. After all, I have little confidence that the great fulfilments of prophecy will come from those sources at which we are looking so intently, and which seem so likely to bring them about, and from which so many are expecting to see them immediately proceed. God seems to delight when our expectations are greatly raised in such events, to let them all come to nothing, and so humble the wisdom of our self-confident foresight. The ambition of Russian despotism may dry up the great river Euphrates,

but I look for much more from the quiet working of the Christian missionary. The Turkish Grand Vizier entering the missionaries' book-store to purchase a Bible, as the papers of day before yesterday announce, is an event somewhat significant, that all the wars in the world could not bring about. And when we read in the Levant *Herald*, an English secular paper published in Constantinople, "Indeed, we risk nobody's contradiction in affirming that the American missionaries have done more to advance civilization and pure religion throughout Turkey than all other agencies, diplomatic or missionary, which European policy or propagandism has ever set to work upon the country," we gain a hint of something better than Russian or English bayonets to subdue the Turk. And what can an army do with the Papal anti-Christ? Let the "lo! here" and "lo! there" prophets consider this question. It may overthrow his temporal power. That is something, but not much. I am not sure but that the Pope would be stronger to-day, if this were done beyond all hope of its restoration. That *spiritual sway* which he holds over the minds and opinions and faith of men, is stronger than his temporal power. In *that* is the hiding of his power. *That* the sword cannot touch. It does not fall with his temporal kindom. So long as the minds of so large a portion of the masses of Christendom are held under the superstition that he is the Vicar of God on earth, and holds the key of the kingdom of heaven, and turns it to admit or exclude whom he will, so long it is vain to look for his fall. The pillars of his throne are settled in the deepest reverence of millions and hundreds of millions of hearts. Ten thousand Napoleons may stretch out the violent arm of war to crush him, and he can laugh their attempts to scorn. The very army that batters down the walls of his civil power and wrenches from his hand the sceptre of Cæsar, will then fall down on their knees and beg pardon and absolution from the same hand when it holds only the crosier. His power is but exalted by being conquered. The sword is powerless, I say, to root this superstition from the minds of the masses. Gospel truth alone, applied to each mind and heart individually, can do this. Men will not live without some religion. A few reckless guessers who would be thought thinkers, may have enough of the stolid apathy of the fool who says "there is no God," to move on through life, brute like, towards the atheist's bottomless abyss of nothingness; but the masses will have some religious hope. They will have some foundation for it. It is vain to think of those who have learned any form of Christianity ever taking up with any other religion. You must give the true Christ to their faith then, or sure as gravitation,

they swing back to the great anti-Christ. The simple, quiet, unostentatious work of preaching the Gospel, must disenthral the minds of men from this spiritual despotism. It is by the foolishness of preaching that God hath ordained to save them that believe. The sword cannot slay opinions, hack in pieces beliefs, pierce the heart and let out the life-blood of a vital religious faith, though mingled with superstition. One humble servant of Christ, with the Bible in his hands and the words of Christ on his lips, can do more to unsettle the power of the Pope than all the armies of Europe. Instruct the masses in that Bible, *persuade* them to receive the truth as it is in Jesus, and to hold it in the freedom of Christ, and the Papacy is at an end. It dies of weakness. It sinks quietly out of existence, because its foundations have been taken from under it. Instead of crushing it out by the violence of war, or shaking it down by the convulsions of civil revolution, it would be more in God's way of working to convert the Pope himself to Christ.

The conclusion to which we must come then is, that you cannot look to wars and rumors of wars, or any like commotions among the nations, for the promotion of the kingdom of God among men. The day of Gospel peace — the day when men shall beat their swords into ploughshares and their spears into pruning hooks, and the nations learn war no more, cannot be led on by the very evils that keep it away. Such forces are not of a nature to do Christ's Gospel work. They can not convert men — not a single soul. They cannot quicken and raise the spirituality of the Christian work. We cannot reasonably expect them to educate and civilize and liberalize men. They can only degrade and destroy. I see not that we can make a higher use of them than to take warning from them of the terrible evils men will inflict on themselves and each other and the world, when they give way to their evil passions. You may call this a narrow view of the subject; but I believe that it is Christian, and that the result will vindicate its truthfulness.

And I rejoice that the horrors of the battle field are not necessary to the advance of the kingdom of God; that the end is not yet while these blot the earth with gore. "All these things must be," says the Saviour; but it is only the working of man's evil passions that creates the necessity. They are not for the Gospel's sake. They are in every sense the antipodes of all that the Gospel would bring to earth; the vivid picture of hell. Imagine, with Robert Hall, a celestial spirit on its first visit to our earth, descending to the "point of some great battle." His spiritual eye unobscured by artificial night — his spiritual

ear unaffected by mechanic noise, witness the real scene naked in all its cruel horrors. He sees lopped and bleeding limbs scattered; gashed, dismembered trunks outspread, gore-clothed, lifeless — blood gushing from sabred necks; severed heads whose mouths mutter rage amidst the palsying of the last agony. He hears the mingled cry of anguish and despair, issuing from a thousand bosoms in which a thousand bayonets turn — the convulsive scream of anguish from heaps of mangled, half expiring victims, over whom the heavy artillery wheels lamber, and crush into one mass, bone and muscle and sinew — while the fetlock of the war horse drips with blood, starting from the last palpitation of the crushed heart on which the hoof pivots.

"This is not earth!" would not such a celestial stranger exclaim? "this is not earth — this is hell! This is not man, but demon tormenting demon!"

God be praised that the peaceful Gospel of His son calls for no such means as this scene of horror — that it is only hindered and the coming of his kingdom stayed by every gloomy recurrence of such bloody days. He can make the wrath of man to praise Him, but only as He can make all sin subservient to His glory. Sin is not to be desired for this reason. It abates not one shade of horror from the picture of war, that God can mingle some good with its results. The world had been better off without it.

You can see then, finally, what must be our reliance for furthering the kingdom of Christ. Leaving all dependence on these great commotions of nations and armies, we must give ourselves to carrying out Christs's last commission to his disciples, "Go ye into all the world and preach the Gospel to every creature." Do not run after the *lo! heres* and the *lo! theres;* but preach the Gospel to all nations. It is not by human might or power, but by God's Spirit, men are to be converted and saved. Throw aside, then, all carnal weapons, and lay hold on those God has furnished. It is thus the kingkom of God shall come and fill the earth.

A Great Lesson.—Learn to govern your actions by reason and not by prejudice nor by resentment.

Error Manifold.—The paths of error are various and infinite, but all lead away from God and happiness; and when once the descent in any of them is fairly commenced, the progress is rapid and the ruin near.

MY MIND MY KINGDOM.

*** This celebrated song is printed in several collections of Poems published in the sixteenth century. There are many variations in each of the copies. The following version is that given by Ritson in his 'English Songs;' with the exception of the last stanza, which is from a manuscript in the Bodleian Library at Oxford. In that manuscript the Poem is ascribed to Sir Edward Dyer, a friend of Sir Philip Sydney.

My mind to me a kingdom is;
Such perfect joy therein I find,
As far exceeds all earthly bliss,
That God or nature hath assign'd
Though much I want that most would have,
Yet still my mind forbids to crave.

Content I live, this is my stay;
I seek no more than may suffice:
I press to bear no haughty sway;
Look what I lack, my mind supplies.
Lo! thus I triumph like a king,
Content with that my mind doth bring.

I see how plenty surfeits oft,
And hasty climbers soonest fall;
I see that such as sit aloft
Mishap doth threaten most of all:
These get with toil, and keep with fear;
Such cares my mind could never bear,

No princely pomp nor wealthy store,
No force to win a victory;
No wily wit to salve a sore,
No shape to win a lover's eye,
To none of these I yield as thrall;
For why? my mind despiseth all.

Some have too much, yet still they crave,
I little have, yet seek no more;
They are but poor, though much they have,
And I am rich with little store.
They poor, I rich; they beg, I give,
They lack, I lend; they pine, I live.

I laugh not at nother's loss,
I grudge not at another's gain;
No worldly wave my mind can toss,
I brook that is another's bane:
I fear no foe, nor fawn on friend—
I loath not life, nor dread mine end.

My wealth is health and perfect ease,
  My conscience clear, my chief defense
I never seek by bribes to please,
  Nor by desert to give offence.
Thus do I live, thus will I die—
Would all did so as well as I.

I joy not in no earthly bliss,
  I weigh not Crœsus' wealth a straw
For care, I care not what it is—
  I fear not fortune's fatal law:
My mind is such, as may not move
For beauty bright, or force of love.

I wish but what I have at will,
  I wander not to seek for more;
I like the plain, I climb no hill;
  In greatest storms I sit on shore,
And laugh at them that toil in vain
To get what must be lost again.

I kiss not where I wish to kill,
  I feign not love where most I hate,
I break no sleep to win my will,
  I wait not at the mighty's gate;
I scorn no poor, I fear no rich,
I feel no want nor have too much.

Some weigh their pleasures by their lust,
  Their wisdom by their rage of will;
Their treasure is their only trust,
  A cloaked craft their store of skill,
But all the pleasure that I find,
Is to maintain a quiet mind.

EXCELLENCY OF CHRIST.

He is a path if any be misled;
  He is a robe, if any naked be;
If any chance to hunger, He is bread;
  If any be a bondman, He is free;
  If any be but weak, how strong is He!
To dead men life He is, to sick men health;
To blind men sight, and to the needy wealth;
A pleasure without loss, a treasure without stealth.

—*Giles Fletcher.*

CHINA.

We are indebted to the Rev. A. Williams for some interesting facts in regard to China which were stated by the Rev. J. W. Johnson, Baptist missionary at Hong Kong, during his recent sojourn in this city. One of these statements regards the number of the population of China. Mr. Johnson said the result of the last census taken by the Chinese authorities has been made public by the Russian embassy, and reaches the enormous figures of 412,000,000. Thus the conjectures of Dr. Bridgeman and others on this subject are fully confirmed.

Mr. Johnson also corroborates all the favorable impressions which had been made as to the religious character of the rebel party in China. With much of an extravagant and superstitious nature, Tae-ping-wang, the Great Peace King, as this name imports, and his followers, have embraced and are now spreading fundamental and essential truths of divine revelation. The rebels, as is known, are in possession of the ancient capital, Nanking; and in that city, copies of the Scriptures, or parts of them, are printed and circulated by millions. In the literary examinations, which are so characteristic and prominent in China, in this rival party, themes selected from the Scriptures are exclusively used. Morning and evening worship, and the use of the Scriptures, are enjoined upon all the followers of this rebel chief, and at the close of each service the following Doxology is chanted:—"We praise Thee, O God, our Holy Heavenly Father. We praise Thee, O Jesus, the world's Saviour and Holy Lord. We praise Thee, O Holy Spirit, the Sacred Intelligencer. We praise the Three, who, united, constitute One true God."

Classical School.—On the last page of our cover will be found the circular of Dr. Burrowes' School, to which we call the special attention of those who have boys to be educated. Parents may now keep their sons *at home* and cultivate their domestic feelings, and at the same time have them as thoroughly instructed in the ancient languages and higher branches of English, as if they were sent to the east, and at a much cheaper rate than if sent abroad to boarding schools. There are many reasons, physical, moral, social, patriotic and religious, why we are the earnest advocates of a thorough Home education.

Calvary Presbyterian Church.—The Lord's Supper was administered to a very large number of communicants on the second Sabbath of the last month. Old Californians say so many members never received the Holy Sacrament at one time before in any Protestant Church on this coast. *Seven* members were added to the membership of the Church. One hundred and forty dollars were contributed for the relief of the poor. The Lord's Supper is administered every two months in this Church, and at each communion collections are taken up for the poor. The congregations are crowded every Lord's day morning and evening, and the attendance on Wednesday evening lecture is good.

The Chinese.—We stated some time ago that the Presbyterian Board had sent the Rev. A. W. Loomis to labor among the Chinese in this State. The Synod of the Pacific have given Mr. Loomis a hearty welcome. His health and prospects are good. May the blessing of our God be upon him and all his labors for the heathen in our midst. We shall publish Mr. Loomis' report in our next or as soon as we can get a copy.

A Dying Vision.—Bancroft tells us that Higginson, one of the heroes of the pioneer band who planted the New England colonies, and fell a victim to the hectic fever that proved so destructive to them during their first winter in the wilderness. "But the future prosperity of New England, and the glories of the many churches which were to adorn and gladden the wilderness, were the cheering visions, that, in the hour of death, floated before his eyes."—(1 vol. p. 350.) How many Californians are there who will be justified by their devotion and liberality in founding Christian institutions on this coast, to expect that such cheering visions will float before their eyes as they fade in death? What glorious works are they going to leave to follow them after they go to rest?

An Addition to the Litany.—We earnestly recommend the following addition to the daily litany, and hope our readers will commit it to memory, and repeat it three times every day. "From sectional jealousies, from bigotry, from envy, from pride, malice, tale bearing, and from those that sow discord among brethren, Good Lord Deliver us!"

THANKS TO GOD FOR THE MOUNTAINS.

For the strength of the hills we bless Thee,
Our God, our Father's God:
Thou hast made thy children mighty,
By the touch of the mountain sod:
Thou hast fixed our ark of refuge,
Where the spoiler's feet ne'er trod;
For the strength of the hills we bless Thee,
Our God, our Father's God. —*Vaudois Hymn.*

LITERARY RECORD.

Mr. J. G. Gilchrist, 127 Montgomery street, has laid on our table the 4th and 5th parts of

CHAMBERS'S ENCYCLOPŒDIA.

WE have spoken of this great work before, and as it progresses our estimation of it increases. It is intended to be a Dictionary of useful knowledge for the people, on the basis of the latest edition of the German "Conversations Lexicon," illustrated by wood engravings and maps. It is published and sold in parts, one part each month, by D. Appleton & Co., New York.

Mr. Gilchrist has also sent us

PARTIES AND THEIR PRINCIPLES, by ARTHUR HOLMES. New York: D. Appleton & Co.

THIS is a volume in the usual good style of the Appletons, of 394 pages. Mr. Arthur Holmes may be an old hand at the quill, but his name is new to us. His volume is at least prepared with toil and taste, and an attempt at impartiality. Politics however, are sharp two edged tools. The volume contains a vast amount of valuable information. In it we find a brief history of the rise and formation of the American government, and of the origen, growth and character of national parties. We have also, a sketch of each administration, including that of Mr. Buchanan, and a list of the names of all the heads of the different departments from the beginning; also, the Constitution of the United States and the Articles of Confederation, and the Ordinance of 1787. Though the volume is intended chiefly as a "manual of Political Intelligence," it may be of much use to the general reader. Mr. Holmes thinks that political parties are like our coats, they wear out and we must have new ones. It is certainly true that our history is a series of the reconstruction of parties. And judging from the past it is safe to say that that party will always be the strongest that can adapt itself the best to the evergrowing and changing interests of a progessive people. We do not like the custom of Mr. Holmes and of our newspapers, of speaking of the Presidents of the United States as James Monroe, Franklin Pierce, James Buchanan, &c. They are our chief magistrates and should surely be spoken of with some title or mark of respect—if not for the men, certainly for the office.

Our Theological Seminaries, we are happy to see from our Eastern exchanges have opened their sessions with cheering prospects. May the Lord God of Elijah pour out of his Holy Spirit upon all the schools of the prophets. We greatly need an increase of apostolic men—men full of faith and of the Holy Ghost.

A New Catholic University has been established in Dublin. The renowned Dr. Newman is at its head, assisted by an able body of professors. They publish a Quarterly Magazine, by which to propagate and defend their views. The University is represented as growing rapidly in favor among all catholics who speak the English language.

Hall's Journal of Health is removed to 884 Broadway, New York.

We like medical men better than we do their medicines. And though we have often taken Dr. Hall's prescriptions, we have never taken any drugs from him. His prescrptions are to our liking: pure air, exercise and healthy food. And we are quite sure we are all the better for such prescriptions, and would be better still, if we followed his rules more fully, especially the one requiring regular, gentle exercise in the open air. We do not assume to speak *ex cathedra* but our common sense says every family would be greatly blessed by taking Hall's Journal of Health.

Dr. Bennet Tyler.—The lectures of Dr. Tyler on theology have been published. They are selected from the series he was accustomed to deliver to his classes in the Theological Institute at East Windsor, Connecticut. The occasion, as well as the origin and character of these lectures, are highly suggestive and admonitory. Why this Theological Institute at East Windsor? Because New Haven theology as moulded by Yale College, was not satisfactory to the old school orthodox Congregationalists of Connecticut. The subjects of these lectures are chiefly, the same that were controverted between Dr. Tyler and New Haven, such as Moral Agency, Regeneration, Decrees, Depravity, Original sin, &c. They are essentially the same on the great doctrines of grace as the discourses and lectures of Bellamy, Dwight, Griffin and Edwards. But for the swerving of Yale College from the received orthodox faith of the old school Congregational churches of Connecticut, we never should have had the Theological Institute of Dr. Tyler. Dr. Tyler was many years a pastor, then president of Dartmouth College, before he became Professor of theology. He died in the seventy-fifth year of his age.

Rev. Dr. Cumming, of London, who has already published more books than are likely to survive his funeral—however, a decidedly powerful preacher and a vigorous writer—and may his funeral be many long years hence—has in press a great work on the "Distress that is coming upon the earth." Napoleon and the Pope are the "night-mares" that greatly distress the good Doctor of Covent Garden. We have heard of learned and great men riding *hobbies*. A word to the wise, and even the less wise should learn.

Breckinridge's Theology.—Lord's Journal says that religion in the pages of Dr. Breckinridge's Theology, "instead of a glimmering abstraction, an empty shadow, as it is exhibited in many of the popular works of the day, is a great, a visible, a majestic verity, in which God makes the clearest revelations of Himself and unveils his perfections in their most resplendent forms."

Clerical Furlough.—We perceive from our exchanges that the Rev. Dr. Buchanan of Glasgow, has had a furlough in the Holy Land. Happy Doctor, and more happy your Glasgow parishioners. The Scotch are good travelers and good historians, as well as good theologions and metaphysicians. Aye, we should like to know what it is a *Scotchman* cannot do, from making poetry and writing theology to making cakes, except it is to whittle. We never saw one whittling, nor sitting with his legs on the mantle peice in our lives. Lithgow, Wilson, Keith, McCheyne, the Bonars, Stewart, Anderson, Ritchie and Porter—for if Porter is not a Scotchman, he is an Irishman which is the same thing, if not more so—all Scotch travelers, and writers of travels in the Holy Land, and all good.

Dr. Bunting.—A life of this distinguished Briton, is in the course of publication from the pen of his son, Thos. P. Bunting. It contains notices of cotemporary persons and events. It is expected to be a standard work, and that it will be much sought after by Wesleyans and Methodists.

The Works of Aquinas and Quinet are receiving renewed attention in France and Germany. This is a good sign.

The Original Language of Matthew's Gospel.—This is a long mooted question. A Presbyterian minister of Great Britain has recently published a volume to show the nature of the language of Palestine in the time of Christ. His name is Rev. Alexander Roberts. His position is that the original of Matthew's Gospel was Greek, and not Hebrew. The work is said to be very able. The point in dispute we hold for farther consideration. It is important however, and has a direct bearing on several great questions now agitating the public mind.

Archbishop Whately has published, by Parker & Son, London, "Annotations on Paley's Moral Philosophy." This work has not yet reached us; but from the subject and the author, we have perfect confidence that it will be worthy of the "Annotations on Lord Bacon's Essays." The Archbishop is a great favorite with us. We are free to say that we consider him, among, if not the very first of living authors. We are not able to agree with all he has said, but he has said many most noble things, in a most magnificent style. We hope the Archbishop has refuted the utilitarian tendencies of Dean Paley's rule of right, and taken the only true ground on the subject—namely, that the Revealed will of God is our only Rule, and shown that *our duty is obedience to God's revealed will.*